

on that ever memorable occasion, but we should rejoice "with joy unspeakable and full of glory" for the distinguished privilege of reproducing in our lives that which these sacred symbols represent as they were set forth in the life of Him who instituted them, and who is the author and finisher of our faith.

It is very evident that there are some who expect to go to heaven because they engage in these things now and then; yes, I do believe there are some who actually expect the Lord to save them because they have been baptized and they practice these ordinances, when their lives reflect nothing that agrees with the spiritual import of these sacred tokens. But so it has ever been and will continue to be until He will come again and put an end to these things. No more for the present. Pray for us.

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Chicago Mission

On Sunday evening we will have our love-feast. The meetings this week have all been preparatory that event. We have had three mid-week Bible meetings which have been given to teaching along the lines of the Lord's Supper, Feetwashing and the communion. All who have attended the meetings express themselves as pleased. The teaching has been very plain, accompanied by blackboard illustrations, which I find a very practical way of teaching; the people doing the reading of the scriptures, and I am writing down the word.

We have treated the subject under the following heads. "The Lord's Supper what is it? When is it to be eaten? What does it mean to me? The Communion of the bread and wine. What does it mean? Who may eat it? What do we take it for? What its spiritual?"

We have several new Sunday school pupils in lately, and a growing interest on the part of the older ones. I have several calls for work at the outside points, but dear Brethren of like faith, be patient; I must apply my time for a little while right in the mission. You know how there is a time in our Church work, when close application is required. We must look to the reaping of some of our sowing here, as we see some of the harvest ripening. By and by we will reach you. Our Secretary writes me that missionary money is coming in very slowly. Now that is a thing we need very much, and some times we need it very badly. We need it now, and we are persuaded that the Lord's stewards will be faithful. We feel that there should be more Bible meetings held, throughout the churches. Brethren they are the very best meetings you can hold. It is as much the duty of the minister who would preach the whole Gospel to preach the grace of giving as it is to preach repentance. Brethren let us preach the whole Gospel.

Brethren I. D. Bowman, B. H. Flora and W. A. Welty were recent visitors at the Mis-

sion, and we are sorry that we were not at home so as to enjoy our visit from Brethren Bowman, and Flora, whose time would not allow them to wait our return from our District Conference. Brother Welty spent a day and night with us, which we appreciated very much. Come again brethren.

Let every church in the Brotherhood have set times at which they may pray for missions, and for more workers to be sent by the Lord. So many calls for preaching, and not means to go; is this a scarcity of money? So many calls for preachers, is this a scarcity of consecration and divine grace in the church? Brethren how is this?

But let us work. May the Lord graciously bless his own.

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The Sunday School

LESSON 3—OCTOBER 21, 1900

The Lost Sheep and Lost Coin—Luke 15:1-10

Golden Text—There is joy in the presence of the angels of God over one sinner that repenteth—Luke 15:10.

Lesson Thought.—It should be the mission of every believer in Christ, as it was the mission of the Master himself, to seek and to save the lost.

Time.—Soon after the last lesson, January A. D. 30.

Place.—In Perea, Beyond Jordan.

Home Readings

Ezekiel 34:11-16; Mark 2:13-17; Titus 3:1-8; Eph 2:1-10; I Tim. 1:12-17; Rev 7:9-17.

Lesson Links

Jesus is still in Perea beyond the Jordan. Judea and Galilee had been given his message and had rejected him. Now it was Perea's turn. Here as elsewhere the common people thronged him. He would speak to them the good news of salvation and then accomplish his work at Jerusalem. This lesson follows the last.

Lesson Story

"Then the publicans and outcast sinners drew near to Jesus feeling that he did not hate them but loved them." The difference between Jesus and the other Jewish religious teachers was in this matter of love for the lost. No one can win sinners to Christ who does not love them.

The Murmuring Scribes and Pharisees.—"The Pharisees and Scribes complained saying that Jesus received sinners and eats with them." In their eyes a religious teacher ought to have nothing to do with bad people. Jesus went on the principle that the only way to help bad people was to get acquainted with them, act as tho you were not above them and as tho you loved them and teach them the better way.

Christ's Reply.—In reply to their fault-finding Jesus told two stories the first of which was about

The Lost Sheep.—"What man of you who has a hundred sheep and has lost one does not leave the ninety-nine on the prairie and go after the lost sheep until he finds it? Then when he finds it he is glad and puts it

on his shoulder and carries it back. On reaching home he calls together his friends and neighbors and says, 'Come and share my joy, for I have found my lost sheep.' So, I say unto you," said Jesus, "there will be more joy over one sinner who repents than over ninety-nine pious men who think they need no repentance."

The Parable Interpreted.—(1) These Jews did in natural things where they had a selfish interest, just what Jesus did for those whom he loved and came to save. (2) On their own ground the Pharisees were the sheep "which went not astray." (3) The publicans and sinners were the lost sheep. (4) According to the Pharisees' notion, these publicans and sinners were not even sheep; they did not belong to God. (4) According to Christ's notions sinners belong to God but have strayed away. (5) The Pharisees said "Let them go; the quicker they perish the better." Christ said, "Save them: for when one is saved there is more joy in heaven than when ninety-nine go not astray. (6) Jesus is the shepherd who seeks his sheep until he finds it. Of course, this does not mean that Jesus saves every sinner whom he seeks, but he does his part—he seeks it. (7) The undershepherds should seek the lost. Preachers, Sunday-school teachers, parents and Christians, this is for you.

The Lost Coin.—Jesus told another story to make it clear. "Or, suppose a woman who has ten pieces of silver (each worth 15 cents) loses one, does she not at once light a candle and sweep the house and search diligently until she finds it. And when she finds it she calls her neighbors together and bids them share her joy, because she has found her money. Likewise, I tell you," added Jesus, "there is joy in the presence of the angels over one godless person who repents." As much as to say, Why do you find fault with me when I seek lost sinners when you do the same in seeking a lost sheep or a lost coin?

The Parable Interpreted.—(1) Of course, the loser is Christ in both cases. (2) In the case of the sheep, it went astray of its own accord, but the coin was lost by accident. (3) Christ often stirs up a great dust to find a lost sinner. (4) It was not the woman's choice that she lost her money. For she sought it with diligence. (5) The angels rejoice over a repented sinner. Why should not men?

Remarks

1. When people have Christ's love for the lost, the lost will throng them. Too few Christians and workers today have the real love of Christ for sinners.

2. The effort of the Methodist church for two millions of converts this year shows an ambition for worldly glory rather than a love for souls.

3. Love seeks the lost.

4. How long heaven has to wait for some churches and some people to bring joy there!